



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

churches, "to keep Protestantism in existence, to meet meager salaries, to provide humble places of worship in place of those destroyed."

Pastor Roussel after being here a year has gone back with only one-sixth of the amount needed. The Protestant church of France, with its old Huguenot parentage, is of great strategic importance at any

time, but to let its strength wane at this moment would be a calamity; and, as Dr. Macfarland urges, this is a need which is a peculiar obligation of our churches.

Checks should be made out to the order of the French Relief Fund, and forwarded to the Federal Council, 105 East Twenty-second Street, New York City.

RELIGIOUS EDUCATION

Methods of Religious Education as Applied in a Local Church

Two principles have been kept clearly in mind in developing the educational work of the First Baptist Church of Kewanee, Illinois. The first is that the laws of education are one and the same in both secular and religious education. In the second place, these laws are best understood and applied in the public schools. The aim is, in this church, constantly to exploit both the public-school system and the public-school teachers. The school is carefully graded from the beginners' through the high-school and graduate departments. Tribute is laid on the trained talent of the public-school teachers as far as possible. A public-school principal who has made good in the day school is asked to head a department in the Sunday school and to work out the problems here on strictly pedagogical principles proved successful by his daily experience. The best possible effort is made to give him adequate equipment. The graded system of lessons is used, from the beginners' through the intermediate departments, and for the most part in the high-school department.

It was discovered that there were one hundred and fifty young people of high-school age in the Sunday school. The marked school spirit and interest were noted. These young people were brought together in a department and this interest and spirit exploited religiously, with fairly satisfactory results.

In accord with the Five-Year Program, a co-operating committee was appointed for the purpose of carrying this program into effect. The committee is organized under three departments, (1) the missionary, (2) the evangelistic, and (3) the educational.

The educational department was given the task of enlisting the young people in higher education and in definite religious work. They have approached their task thus far in three ways. First, they are seeking out individuals for private interviews and counseling. Secondly, they plan to have an annual recognition service in the church, honoring the graduates of the high school who are also members of the church and Sunday school. On this occasion, each of the graduates is presented with a gift book accompanied with a congratulatory note signed by the pastor and committee, calling the attention of the recipient to God's right to his life and urging the consideration of his life's task in the Kingdom. A short address is made in which assurances are given that the church is prayerfully back of the graduate in seeking to help him to make good. Thirdly, an annual banquet is given by the high-school department, under the direction of the educational department, in honor of the graduates who are members of the church and Sunday school. The principal address on this occasion is given by some prominent educator from some one of our higher institutions of learning. This year there were present

about one hundred young people, and the address was given by Professor P. G. Mode of the University of Chicago.

Still another feature of the educational work of this church is what is called "the young folks' church." This is nothing less than a carefully wrought-out plan for a church service on Saturday afternoon at two o'clock for boys and girls of the junior and intermediate ages. The service is organized with ushers, collectors, choir, and all accessories. The musical directress drills a large chorus in music to be rendered at some special church service on Sunday—e.g., Easter Sunday. The pastor preaches a twelve-minute sermon most carefully prepared. Some topics preceding Easter were: "The Story of the Resurrection"; "What does it mean to be a Christian?"; "What does it mean to be a church member?"; etc. The educational ideal is kept uppermost. This service is made just forty-five minutes in length; at the close of it, the boys and girls are marched in the most orderly fashion to the social rooms, where they are put in charge of four teachers who have had special training in directing play activities in the public schools. For the next three-quarters of an hour they have a fine time, under the purposeful management of these teachers. An apple, a sack of popcorn or salted peanuts, or a sandwich is handed to each one as he leaves the church. Needless to add, they all come again. (The pastor's little boy of six, when asked what he liked best about Daddy's sermon, said, "Salted peanuts.") An average attendance of one hundred was maintained for eight weeks preceding Easter. Forty or fifty boys and girls were baptized within a few weeks of Easter, and it is believed that they came into the church with an unusual intelligence concerning the significance of this step.

The Educational Value of Books

All those who in any measure are responsible for the wholesome bringing up of the next generation should leave no stone

unturned to put readable and salutary books in easy reach of our young people. The effective antidote for bad literature is not its prohibition or even its withdrawal—because ways will always be found to procure it—but the provision in abundant quantity of readily accessible good and recommended books. Many young people in our churches have not developed a keen interest in books. Obviously some cultural training in this direction would prove to be of immense value to them. Others, who love to read good literature, have no reliable means by which they may procure the best books. Frequently they know no better source of information than what may be had from the bookseller or from persons who have no strong moral or religious convictions. A very important service would be rendered if in connection with the religious education department of a church there were brought into operation some agency which would be competent to direct the reading of the young people. In these days when books have become so numerous, and when the commercial element figures so largely in publications and advertising, not even the university professor can afford to disregard the counsel of authorities in selecting his reading.

Training in Social Service

The Social Service Commission of the Illinois Congregational Churches, in convention, presented a report recommending that every church have a public-welfare committee to act on such questions as law enforcement and legislation, the expression of church union, and state and community progress. Also, it was recommended that churches which have not created men's classes or brotherhoods do so at once for study along social lines; that attention be given to the training of young men in citizenship and instruction in local problems; that work be done in organizing women along lines of social service activities; that the attention of the study groups be directed

to local economic conditions, and such questions as housing conditions, wages, and similar things of community concern be considered; that study groups be directed to a careful survey of the evils of the community, that the church may know what it must face. This report was based upon replies from ninety churches to a series of questions. These replies showed a wide divergence in interpretation of social service. Some of them represented it as preaching the gospel, philanthropic reforming, and regenerative.

Advice of a Methodist Bishop to the Clergy

Bishop Neely of the Methodist church recently gave this sound advice to the clergy: "Don't preach partisan politics, for every man has the right to vote any ticket he pleases. Don't preach against amusements, for the chances are that you will arouse people's curiosity and lead them to investigate. Don't become intemperate in preaching temperance. Intemperance is

not only overindulgence in liquor. Don't make long calls, for they are dangerous and may lead the neighbors to talk."

Baby Church in Toledo

In the First Congregational Church of Toledo, a unique organization known as the Baby Church has met with marked approval. Its object is to care for all children under six years of age, during the hours of Sunday-morning worship. The Baby Church is divided into two departments: the Baby Church Kindergarten, taking care of all children between three and six years of age; the Baby Church Nursery, taking care of babies under three years of age. The Baby Church conducts its own exercises until the time when the closing hymn is being sung in the adult service, when the children march in procession and group about the pulpit. Then at the time of the benediction the minister says something to them or mentions them in a brief prayer before or included in the benediction.

CHURCH EFFICIENCY

Consolidation of Societies

A review of the denominational annual gatherings impresses one with the prevalence of the movements toward consolidation of societies. At the Northern Baptist Convention a most important matter of business concerned a proposal to bring the missionary work of the American Baptist Publication Society and that of the American Baptist Home Missionary Society under one administration. The Congregationalists announce that the Congregational Sunday School and Publishing Society and the Congregational Education Society have been brought together under the general secretaryship of Rev. Frank M. Sheldon. The Methodists of the North and South have a movement of consolidation on foot which they expect will materialize in 1918. And the southern

Baptists have consolidated the work of three executives into one office, and three mission monthlies into a single publication.

Southern Baptist Convention

Apparently the southern Baptists regard their convention, which was recently held at Asheville, North Carolina, as one of the most notable in their history. A noteworthy proposal called for placing under a single executive the work now being done by three executives. It was decided to consolidate the three mission monthlies into a single publication. Those whose interests run toward business were delighted at the announcement that the Judson Centennial Fund of \$1,250,000 had been completed, and at one session of the Convention more than \$100,000 was raised toward the